

the pride of human intelligence rejecting it for *its meanness*), it is yet most expressly sent to the class which philosophers have always despised. And a good man feels it a cause of grateful joy, that a communication has come from heaven, adapted to effect the happiness of multitudes in spite of natural debility or neglected education. While he observes that confined capacities do not preclude the entrance, and the permanent residence, of that sacred combination of truth and power, which finds no place in the minds of many philosophers, and wits, and statesmen, he is grateful to him who has "hidden these things from the wise and prudent, and revealed them to babes."¹

But it is not to be denied that the natural consequence follows. Contracted and obscured in its abode, the inhabitant will appear, as the sun through a misty sky, with but little of its magnificence, to a man who can be content to receive his impression of the intellectual character of the religion from the form of its manifestation made from the minds of its disciples; and, in doing so, can indolently and perversely allow himself to regard its weakest display as its truest image. In taking such a dwelling, the religion seems to imitate what was prophesied of its Author, that, when he should be seen, there would be no beauty that he should be desired. This humiliation is inevitable ; for unless miracles were wrought, to impart to the less intellectual disciples an enlarged power of thinking, the evangelic truth must accommodate itself to the dimensions and habitudes of their minds. And perhaps the exhibitions of it will come forth with more of the character of those minds, than of its own celestial distinctions : insomuch that if there were no declaration of the sacred system, but in the forms of conception and language in which they give it forth, even a candid man might hesitate to admit it as the most glorious gift of heaven. Happily, he finds its quality declared by other oracles ; but while from them he receives it in its own character, he is tempted to wish he could detach it from all the associations which he feels it has acquired from the humbler exhibition. And he does not greatly wonder that other men of the same intellectual habits, and with a less candid solicitude to receive with simplicity everything that really comes from

* Matthew xi. 25.